MASTER NIHAL SINGH DI RACHNAVLI
ENLIGHTEN

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ਆਰਸੀ ਪਬਲਿਸ਼ਰਜ਼

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ENLIGHTENERS

A stream of spiritualism flows through all ages

In the Satyug, ye enjoyed
when thou deceived Bali by
becoming a dwarf
Whose form pleased thee
And in the Treta age too, when
Thou wert called Rama of Raghu clan
And in the Dwapra age too as Krishna
When thou blessed Ugarsena with a Kingdom
And thy devotees with the state of fearlessness.
In the Kali age, thou wert called
Nanak, Angad and Amardas,
Ye eternal and moveless is thy rule
O Guru! For such was the
Command of Primeval Lord.

--Adi Granth, Page 1390

Unfortunately we are born in such godless days when most of the people are turning their backs to the Creator of the Universe. Prophets or Teachers are placed in no higher position than ordinary human beings. This is the saddest fact of the modern age. No doubt that values of various things are daily changing but who can deny the truth. Gold is ever gold. Two and two make four and never three, therefore the reality is the same.

Since the origin of this earth and other planets, the universal laws are the same.

Creator created this Universe
All at once with one call

And there appeared rivers,
Oceans, and mountains.

--Guru Nanak

What exists and is seen is all because of Him. Good and evil are twin children and the Almighty is present in the Creation. The sweet stream of spiritualism sprang up and has been running through dales, valleys, forests and fields, winding up and down heading towards its goal, watering gardens, meadows, fields and turning barren lands and deserts into orchards.

It is neither dry nor in spate. Its silvery voice gladens heart, while the ill-natured feel sick of it. They do not long for it. They do their worst to stop its source. They leave no stone unturned to make the water muddy. They try their best to change its course and even to block its way. But it has been going on as usual since centuries.

When it flows down, the evil forces dance, roam and dominate but when it appears, wickedness flees. The Gita claims this:

Oh Arjuna! When there is general demoralization
And hatred for reliance on God
Then I come for protection of saints and sages.

--Lord Krishna

In the fifteenth century, the evil forces carried the day. Truth was thrown to the wall. Irreligiousness took the command, so the communities living nearby were at daggers drawn. A loot was on. Chains of slavery were devised. The powerful turned wolves and wanted to devour the whole world. Foreign invasions hit the morals. Indian culture and civilization was on decline. Social atmosphere was quite dense and smoky. There was general degradation of human values and character. Pitch dark was prevailing, so light was badly needed.

Light Descended from the Skies

Lo, God, by His Power became
Manifest to the world
For, the formless one assumed the form
and thus illuminated the whole world
The Word that is all pervading
that God revealed through the light (of the Guru)

Adi Granth, Page 1395

Light descended from the skies and flooded the darkest part of the world. It was Guru Nanak. He was an apostle of peace and love. His earnest desire was that all the evil forces should be curbed. Superstitions, dishonesty, egoism and jealousy must end. All should live like brothers. Hatred, mistrust and disunity must go. All must be woven into one garland. The Hindus, the Muslims, the Christians and all others must be like one family. The rulers and the ruled should be on cordial terms and share fortunes with one another. There should be nothing but justice, kindness, fairness, generosity and fraternity.

He disapproved of renunciation, self-torture and too much attachment. He wished happiness for all and sorrows to none. He longed health and no disease. His desire was handsomeness and no ugliness. He taught that 'Naam is virtue' but blood-shedding vice. He gave the message of love and peace, His prescription for the suffering society and bleeding humanity was:-

(a) To dwell on God's Name *(Naam)*
(b) To bathe daily.

(c) To do Charity
(d) To do honest labour

The Great Teacher was born on the full-moon of the Kartik 1526/1469 A.D. His father was Mehta Kalu and the pious lady Tripta, his mother. His had a loving sister, Nanaki, who saw heavenly light in him. Two sons, Shri Chand and Laxmi Chand, were born to him.

Against the hope of their parents he neither picked up education nor any profession of their liking, but he was born educated and wise. He started his mission since his boyhood. His first lesson was delivered to his teacher, Hardial who was surprised to hear his talk about God. His teacher did his best to convince him about worldly dealings and education but he was not satisfied. So he left the school on the very first day. He discouraged the vain rites of the Past in his boyhood itself.

At the age of nine of his boyhood, the family priest was going to put the sacred thread round his neck. He at once questioned him in the assembly. "Would it not wear out? Would it not go soiled? Would it not burn? I want to wear the thread which is woven of:-

Mercy as cotton, contentment as the thread,
Countenance as the knot, and Truth as the twist
O Priest, if you have such a thread for my soul
You may put it on my body.

To feel the presence of God is a true prayer. Guru Nanak was in service of Nawab Daulat Kahn Lodhi at Sultanpur. He was the incharge of his godown. He distributed the goods among the needy and the poor. A complaint was lodged against him. When the accounts were checked, the balance sheet showed surplus. Often, Guru ji used to say that the Hindus and the Muslims are alike in the eyes of God. So the Nawab invited him to a Namaz

(Muslim prayer). He went into the mosque. Instead of performing like others, he staged a play. When all knelt down, he stood silently. This was considered a disgrace. But the real prophet silenced them by saying that the true prayer is to feel the presence of God. If at a prayer, one is absorbed in domestic affairs, it is no prayer. It is mere a show to win the applause of the world but it is a great delusion to oneself.

He left home with Bala and Mardana to spread truth and humanitarianism. Mardana used to play upon the Rabab (a stringed instrument played upon in harmony with song) and Guruji sang songs in praise of God. Whenever songs were sung, Guru Nanak went into ecstasy. He went to far off lands in the East, South, North, West and even beyond the seas. Leaving home, first of all, he met a big capitalist Malik Bhago who had arranged a grand feast. Entreated hard, Guruji attended it. Rich food was placed before him. Instead of eating it, he took the food and squeezed. To the surprise of all, drops of blood flowed from the food but drops of milk appeared from the dry bread of Bhai Lalo. He forcefully, said "Dishonesty means blood, while honest earnings are equal to milk". He very often used to say:-

Those who earn with the sweat of brow
And give something in charity.
Nanak, such people learn the right path of life.

As long as there is blood-shed or meat-eating, brutality, loot, cheating and theft hatred can never end. This cycle of life continues. He asked every one to give up this bad habit and live on simple diet.

Near Lahore, one Duni Chand was holding a great feast in the memory of his deceased father. Guruji went to him and told him that his father had been lying half dead with hunger for three days. Hearing these words Duni Chand

was much pained. Guruji asked him to go there with food. The cub would come to realise when he saw him. The grieved son did so. When he went near the spot the wolf narrated the sad story of his death. He said "Duni Chand !" When I was at death's door, I smelt meat cooked nearby. Unfortunately, cherished a desire to eat meat. For this reason, I have been transformed into this wild life". Duni Chand gave him the food. As soon as the wolf ate it, his soul broke the chains.

For his noble mission this man of zeal and adventure did not hesitate to go to other lands, even when transportation was next to impossible and even in those countries where every one was opposed to his views and faith. But this Teacher armed with truth and sincerity wore blue clothes, held a staff in his hand and reached there. His way of attracting others was of his own kind. He slept with legs stretching towards the holy place of Mecca. The head priest saw this and was much upset. He dragged him by legs. but the spectators felt surprised when the holy Mecca also moved along the legs. A good number of people had assembled there to witness the scene. Guru Ji asked the Maulvi, "Does God reside in the Mosque only?" He hesitated. Then he changed the course of talk and discussed with him on various topics of life and religion. He claimed that only the Musalman was the son of God and non else. But the Guru Ji frankly and fearlessly replied:-

He is a musalman
Who effaces self
Perseverance, sincere and frank thought,
And clean words are his lifes' trend
Others harvest he touches not
Nor hand on things unearned he lays
He goes to Heaven Nanak says.

Guru Ji further explained them the reality of Heaven and

admittance to the kingdom of God:-

Honesty is a friend and dishonesty a foe,
The back-biters are in darkness,
The frankness aglow,
To lie is Hell, while truth is Heaven.

He did not rest here but he enlightened their hearts' to the darkest corner more politely:-

One who rapes women, is the rogue of the first water
But one who slanders is the worst type of rogues.
To kill kine or swine brings calamities.
Do not unseath sword for the blood of innocent
Remember that one who kills will be killed.
Such feasts are curse in true sense.
The drunkard and opium eaters are punished
They are ground in the court of God like oil-seeds.

x x x

Only good actions are honoured in the Court of God
No Hindu or Muslim is greeted there.

(The story of Mecca)

The same thing was repeated at Madina, the next Muslim shrine. Guru Ji with his eloquenc speech made, the learned heads mum. The Eastern sage forcefully said:-

"Hearken! O four Imams
Saied, Kamal, Jamal, Qutab.
First of all there was God,
The second was nature,
The third were saints,
Who had full faith in Him,
There were no Hindus nor the Muslims
Who are at daggers drawn".

Guru Ji laid stress upon:- "You are proud of your offering of sacrifice but remember! Out of lust, the poor

animals are slain but the killer shall be killed. Oh Kamal who soever commits violence, would be done away with".

While delivering this message, he did not spare even the demons, Guruji visited Devlut, the chief of demons. He was full of mal-practice but the sweet words and kind behaviour changed him from head to foot. He was requested to dine at his abode but the Guru refused to do do unless he gave up the habit of meat-eating. The Suraj Prakash Granth narrates thus:-

"O saint! have your meals
And comply to my request".
"If ye listen to me, otherwise not"
"I would do", said Devlut, "Certainly"
I would abide by ye".
"Give up meat eating great curse it is".

He was so much impressed that he bowed his head before the Guru and promised never to do so. Then the demon turned into an angel and led a pious life.

This Teacher of Kalyug was dead against renunciation. He said that hunger, thirst, nakedness and living in forests led nowhere. He placed a house-holder to the highest position. He was of firm opinion that one should lead an honest life. Living in the world, one should face all fair and unfair wind, cheerfully. His maxim was:-

In the midst of rejoicing jubilations, dining and dressing.

One may attain the salvation if one meets an enlightener with complete faith.

Guru ji went to the Himalayas where the *Sidhas* observed austerity for salvation and peace. The *Sidhas* held long dis-courses and put forth considerable arguments in their defence but they could not stand long. They yielded in the end. Guru ji said :-

Yoga is not in dress,
Yoga is not in club,
Consider not Yoga to wear ear-rings.
To keep one's head shaved of all hair,
Nor Yoga is in trumpes blow.
Live amidst the world in purities
Free beyond all Mayas Vice.

But a true Yogi is he whose

ear-ring contentment, humanity is bowl
The wallet is intent on God
And thought of death the coat to wear.
Chastity the way and truth the staff
Conquer thyself in thee,
The world would then thy be
Hail Hail to him all hail.

He approached the bitter foes of humanity and proud Faqirs, Qoudas, Sajans, and Kandharis who all bowed and kissed his feet. After touring in the different parts of the world he settled down on the banks of the river Ravi at Kartarpur. Now he was full of years and experience. Here daily poured a good number of devotees who gained satisfaction. He taught them the realities of life all times to come.

One day Ajita Randhava visited the place. Guru ji was much pleased with him. He openly and frankly spoke of his heart and his doubts. Guru Ji also very kindly clarified him each and every misunderstanding. He very often told him:-

"O Son! Owner of all universes comes into this world at all times.

*Yoga is one of the six schools of Hindu Philosophy--a union with the Universal Soul by means of contemplation as means of salvation.

He floods light into darkness.
But only a few know the secret.
O son! A time will come when there will be a few disciples
They will sing where they dine.
They will say that the Guru is theirs only,
And turn their backs to the real Guru but the morsal.

On another day the Guru revealed him:-

In all Yugas there has been an Enlightener but none else.
He will come for eighty four times in Kalyuga.
Seventy would be saintly minded
While other fourteen Satgurus
The God-Centred would be faithful
But the self-centered would be punished.
The great pilot would sail them across.
The disloyal would be cut off and self centred would not be accepted
Those who understand him would attain salvation.
Nanak says that those who know the Master will be accepted.

Making a reference about the Teachers of the future of various times he said:-

The Twelfth Master would show a hard path to tread
And his word would be too sharp. He would practice the Word
He also would advise his followers to practise the same.

Lehna a devotee of Goddess, while on pilgrimage, visited Kartarpur. He was much impressed by the holy and grand personality of Guru Nanak Dev Ji. He was at the first sight itself. The Guru Ji put him under severe tests

in which he came out successful. Guru Nanak was much pleased with his new disciple whom he blessed him with all powers and handed over the office of Guruship and named him Angad.

This Ambassador of Peace, Love and Unity passed away peacefully in September 1539. But there was a minor dispute over the deceased body of this Great Prophet. The Hindus wanted to cremate it while the Muslim brothern wanted to burry it. Each claimed that the Great Master was theirs, so they would perform their own rites. But as they went near the cold corps they were surprised to see that there was nothing. His covering sheet was divided into two. The Hindus burnt it while the Muslims buried it. A monument of unity, co existence and brother-hood still stands on the banks of Ravi, where annually, this days is celebrated with great enthusiasm by the Hindus as well as the Muslims.

III

If a hundred moons were to rise
And thousand suns to blaze
Even with this brilliance galore
Without the Guru, all will be dismal and dark.

2nd Guru

Lehana, son of Shri Feru Mal, was born in Matte-Di-Sarai in the Ferozepore District. He earned his livelyhood by hard work and honest labour. He was the seeker of truth and in its quest he made several trips to religious places. At first, he was a worshipper of goddess. He had two sons and two daughters when he embraced the faith of Guru Nanak. He was such a staunch seeker that he underwent severe tests but did not give up to despair or disappointment and won in the end.

His contribution to this new faith was the biography of his Master. He called Bala, the humble companion and faithful devotee of Guru Nanak and listened from him the episodes of the Guru. This is a wonderful achievement. Secondly he popularised the Gurmukhi script introduced by his Master. He worked day and night to give it the practical shape. His wife Mata Khivi, was a pious lady who had equal love for the disciples and was pleased to feed them rich and dainty dishes. Guru Ji encouraged wrestling and sports among the followers.

As sons of Shri Guru Nanak could not tolerate his presence at Kartarpur, he passed most of his time in Khandur. Guru Agand Dev kept himself in the house of Bhrai and meditated day and night. Two or three times Guru

Nanak himself visited Khandur and had heart to heart talk with Guru Anand Dev. When the first Guru passed away Baba Budha led the devotees to Khandur and humbly requested to bless the grieved disciples. Since then Guru Angad Dev Ji began to preach and teach. There was a regular feast of prayers and godly discourses.

Fearlessness and courage of the Guru Ji became famous when defeated Hamayun drew his sword upon the Guru who was fully absorbed in meditation. But the Guru said to the fugitive, "Where was your sword for Sher Shah Suri?" The king felt ashamed and went away.

There was one Shiv Nath Jogi in Khandur who was always over-raged. He often used to say "A house-holder can't be a Guru. He has no right to receive the offerings. Those are fools who call him so". Once there was no rain. He wanted to take advantage of this. He freely told the people that it was go because poor people showed respect to a house-holder. If they wanted rains they must turn Angad out. Selfishness is the order of the day. Therefore, knowing the attention of the people, the Guru left Khandur. But the rains did not come. The Jogi uttered Mantras but all in vain. Shri Amar Das visited the place and learned this sad story. He was over-pained. He said "Rains will come where ever Jogi is dragged", It happened. People attacked him. They took hold of him and began to drag. Wherever he was taken, showers of rain followed. This act caused his death. After this, the people of Khandur went to the Guru, begged apology of the Great Master for their misbehaviour and the Guru returned.

There was one Shihan Uppal. A new bably boy had arrived in his home. According to a family-tradition a big feast was being arranged. He was bringing one hundred goats for the dinner. Guru Ji saw this and was much surprised. He forbade him to do so. In the Suraj Prakash the story runs like this:-

Ye would kill so many animals,
A good number of sins would be on ye.
Ye feel it quite at home now
Ultimately ye would be put in the pit of hell.
Then neither relations not sons would come to relieve
For whom ye are committing the wrong
They would not come to stand by thee.
Not doubt comforts are shared by all.
But when tables are turned
They are driven into sea of sadness.
In the presence of Yama "God of death"
Ye would feel small and suffer.
x x x

Hearing these words Shihan freed all the goats and won the pleasure of the great Lord.

Guru Angad carried on the mission of his Master. His free kitchen was rich enough to enjoy. Balwanda Sayeth:-

Blessed is Kheevi whose dense leafy shade giveth to all
In the Guru's kitchen food is distributed abundantly
Yea the rice pudding mixed with Ghee which is nectar sweet.

Shri Amar Das of Basarke topped the list of devotees. He adhered to his service day and night. It was his duty to bring water from the Bias River, warm it and bathe the Guru. One dark and cloudy night Shri Amar Das fell into a pit of a weaver, whose wife uttered indecent words about Amardas. The Guru came to know of this and said:-

Amardas is the Shelter of the shelterless.
He is the Abode of the abodeless.
Deliverance of the undelivered is Amardas.

Saying these words Guru Angad Dev offered his

throne to distinguished Amar Das and advised him to go to Govindwal, as Datu and Dasu, sons of Guru Angad were bitterly opposed for the grace bestowed upon him. Then the new successor went to Govindwal when the second Master passed away in March 1552.

IV

Without the Guru the world behaveth like mad and in ignorance gathers sorrow.

And suffers being born, to die again ever again and cometh not to the Lord's door.

O my mind seek ever the refuge of the true Guru

And then the Lord's name seemeth sweet to thee

And through the Guru's word thou swimmest across the sea of existence.

Adi Granth, Bhairon III, Page 1132

Guru Amardas was born in April 1479 at Basarke, Distt. Amritsar. Shri Tejbhan was his father and Laxami his mother. Before joining the Sikh faith, Guru Ji helped his father in business but had great love for the saintly people. He made 19 trips to Hardwar and other sacred places.

Once he met a celebate who stayed with him for sometime. One day Amardas ji gave him some eatable but he humbly asked, who his Guru was. Amardas ji replied that he had no Guru. Hearing their reply the celebate flew into rage and said, "Sorry! Very sorry! I took you for a good man but you have rendered to my hither penance worthless". Saying this, the celebate left him. Amardas felt very said. He repented for his past. Then he started a new quest of the Enlightener.

Bibi Amro, one morning was churning milk as well as singing the prayers of Guru in her very sweet voice. The sage was greatly impressed. He enquired of Amro, who told about Guru Angad Dev Ji Maharaj, the successor of

Guru Nanak. Shri Amardas was related to him but when fire of love lights nothing can extinguish it. Setting aside all formal ceremonies of reverence, he fell at the feet of Guru Angad Dev. The Great Master readily admitted him among his followers. He also blessed him with holy power. He did his best to invoke his blessings. He brought water, scrubbed utensils, swept floor and was at work all the time. At seventy two he served as youth would do. He served sincerely and faithfully, even the menial work was performed gladly. He won the favours of the Guru. So he was entrusted to be the successor. Everyone was pleased except Datu and Dasu who felt envious. So Guru Ji asked him to go to Goindwal which was founded and peopled under his supervision. Guru Amardas settled there.

This Lord flooded the residence and its surroundings with heavenly light. Saintly assembly was always there. Thousands of people flocked this sacred place and quenched their thirst for spiritualism. Datu could not tolerate this. He went there and saw Guru Ji who was fully absorbed in prayer. While the swans were feeding upon pearls, spread on the great Mansrovra, he could not bear the grandeur of this ocean of Endurance. Seeing this he kicked the Guru. Instead of flying into rage Guruji, began to press his feet, saying "My Lord! My bones are hard, while your feet are tender. They must have been hurt. Forgive me. You may have what you like". The Guru rose up from his seat and left the place.

Datu took all the belongings and seated himself in Guruji's seat. But Guruship does not lie in a particular place or in a dress, but it is a power, heavenly power blessed by God Himself. With the departure of Guru Amardas, all followers were dejected. He was left alone. None came to show him respect. After a few days, he collected all the money and went to Khandur. But the biter was bit. He was robbed of all his riches by a few dacoits on the

way. The poor Datu had a hard escape, but suffered for a long time with leg pain.

The followers of the Guru were much upset. They could not bear this long absence. Baba Budha let loose the Guru Ji's mare which reached a house with closed doors. The bereaved Sikhs followed him. Baba broke into the house from the back and made a humble request to appear before the *sangat*. Guru Ji came out and resettled in Goindwal.

He began to teach the disciples. A wave of piety and Kirttan swept over the area. Religious discourses were delivered. Holy views were exchanged. A free kitchen was being run for all. The naked and the hungry were provided with their needs. Even in his nineties, He worked day and night like a machine. His fame spread for and wide. Distinguished Muslim saints like Said Muhamad, Shiekh Muhamd Tahuri visited Goindwal and exchanged their views. They said, "You do worship and serve at this age. Why so?" Guru Ji very politely replied, "A labourer used to toil at a certain place and found a little income for his work. A good man placed a gold bar for him. Having found it he still went on with his job." On enquiry he said, "When the business led him to prosperity, why should it be given up? This was the reason he was doing so."

Twenty two centres were set up in the country for the missionary work. A Bauli was constructed with 84 steps. Once Akbar, the Mughal Emperor, visited this place and was much impressed. He wanted to give a piece of land but Guru Ji refused. Akbar, the great politician, awarded 12 villages to Bibi Bhani.

His son-in-law Jetha was one of his beloved devotees. He was quite fit to lead the community. Guruji offered his holy seat to this noble man, Ram Dass and passed away peacefully in 1574. A couplet is enough to describe him:-

One may count the drops of rain or the vegetation upon earth

Or the flowers in the spring. One may count the sun or the moon-beams or waves of the Ganges.

He may be able to measure the expanse of sea with powers of Shivji, know and count these.

But thy praise, O blessed Amardas! Becomes only to thee.

V

He who calls himself a disciple of the True Guru
Let him rise in the morning and contemplate the Lord's name.
Yea, let him awaken himself in the early morning
And bathe in pool of nectar.
Let him dwell upon God Guru's Word
And get all sins washed off.
And when the sun rises let him repeat saying of the Guru
And reflect on the Lord's name upstanding and down sitting.
Yea, he contemplates with every breath
He, the devotee, becometh the beloved of the Guru.
Nanak craves the dust of the saint's feet who contemplates himself and maketh others contemplate the name of Lord.

Guru Ram Dass

Guru Ramdas was born in Lahore in 1534 A.D. His father was Hardas. His kind mother had passed away when he was still under ten. This promising lad was brought up by her grand mother with tender care. He had to work for a lively-hood since childhood. Boiled grams were being sold by this to be 'Lord of wealth and Virtues.'

We went to Basarke to sell goods. When God wills to bestow His blessings, he perhaps visits the huts first. This was true in the case of Jetha.

Guru Amardas was having a talk with his better half

for a suitable match for his daughter, Bhani. Jetha was passing through the street. Luck stepped forward and placed the crown of fame and fortune on his head. The lady pointed out to him and said "The lad must be one like (Jetha) him". The Guru at once asserted and replied, "It is he above and none else would take after him. So he should be the life companion of his daughter". The matter ended there and then.

Jetha was handsome, pure by heart and soul. He was sincere, faithful and man of talents. Whenever tedious matters arose, he solved them in no time. He was not only intelligent but hard working also. Once, Guru Amardas asked him and his colleague Rama, to build a platform. They built but the Guru asked them to tear them down. Jetha did it in no time. As many times they built, it was ordered to be demolished. Rama got tired and left the work. On the otherhand, Jetha continued well with will and zeal. Guruji was so much pleased with Jetha that he bowed his head and handed over the reins of holy seat to him giving a new name Ramdass.

During his time Amritsar was founded. Nearby was a pond where after the bath a crippled lad had turned young and handsome. So a holy tank was built there. Once, Sri Chand, son of Sri Guru Nanak Dev, paid a visit. He was given a hearty reception. He presented a horse with five hundred rupees in cash to the Guruji. During the chat the visitor asked the host why he had such a flowing beard. Guru Ramdass very humbly and politely replied that it was only to clean the feet of sages like him.

His younger son Arjan Dev was obedient as well as promising. On the other hand Prithi Chand, the eldest son, was a big cheat. Guruship is love, sympathy, sincerity and generosity. So the Guru expressed his will. Every one was pleased to hear so. All the ceremonies were carried out at Baasarke. Guru Ramdass ji breathed his last in 1581.

VI

Dwell on the Guru's image in thy mind!
And accept the validity of God, for so doth the Guru's Word instructs.
Enshrine the Guru's feet in thy mind
And salute ever thy Guru, Yea transcendent Lord.
Hark! Be not let astray by illusion of the world
Without the Guru no one is ferried across the sea of life.

Adi Granth, Page 864 (5th Guru)

Guru Arjan Dev, the King of human beings, was born in 1563 A.D. As a boy, he had been obedient and sincere and this quality of him crowned him with the leadership of the community. But sometimes crown invites thorns. This was true here. His eldest brother Prithi Chand was always on bitter terms with the former. Ascending the throne, Guru Arjan Dev Ji came to Guru Ka Chak and began to deliver sermons to his followers. But on the other hand Prithi Chand took hold of all the property and brought under his control all the means and sources of the income. His flatterers declared him their Guru and posted agents at different crossroads that led to Guru Ka Chak. But the real Guru took no notice of his mischief. He ran the kitchen as before and advised his followers to be patient and dwell upon the name of God. Prithi Chand received the offerings and sent the visitors to the Guru's kitchen for having meals. When the distinguished Sikh like Bhai Gurdas and Baba Buddha learnt this mischeif, they were much pained and adopted

such means as might improve the condition. They were successful and after a short time there was glory again.

Sri Guru Arjan Dev got constructed Santokhsar, Golden Temple, Tarn Tarn, Kartarpur, Chhehrta, Bauli at Lahore and Ramsar. Guru Nanak had laid down the foundation of unity among all the religions. With the similar view, he set up institutions with doors on four sides to welcome from different directions. It was therefore Mian Mir who was invited to lay the foundation stone of Golden Temple, the historical place. He did so, but unfortunately the mason at work removed the brick to set it right. But when the Guru saw it, he said, "Reconstruction of this place would take place once again".

This place was a paradise on earth. Music was chanted at all times. A discussion on various religious topics which purified mind and soul or distinguish between right and wrong went on. Guruji himself played on *Saranda* and went into ecstasy.

Once Satta and Balwand, the chief musicians, got displeased and did not come for performing *Kirtan*. Guruji sent for them but in vain. Then Guruji himself went to their place but the poor musicians instead of showing respect or obeying the Guru even scolded Guru Nanak in indecent terms. They said "It was Mardana who made Nanak a Guru. It is we who secure you this position." Guruji could not hear this nonsense. He returned saying "These lepers have become blind with pride and abused the Great Great Master. Whosoever comes to ask pardon for them, his face will be blackened and taken around on the donkey in the city. Henceforth their financial condition grew worse and worse till they became paupers and their dirty bodies omitted repulsive smell.

One Ladha, saint of Lahore, took pity on them, blackened his own face, rode on an ass and he led them

to Amritsar amidst the hooters. The Guru is ever a spring of forgiveness and kindness.

The good are honoured every where,

But the Guru doth good to the wretched and even the scolded.

--Bhai Gurdas

Witnessing this touching scene, Guru Arjan Dev was moved and he very kindly pardoned them. They were readmitted to the Court of the Guru.

A son was born to the Guru in 1595 A.D. All were beside with joy. But Prithia was too much grieved and sad. He thought that the successor of the Guruship had come. So he must kill him by someone or the other. He plotted; he conspired, he did his worst. Induced by Prithia, Sulhi Khan commander of Jahangir's forces came to do him away but the biter was bit. His horse ran towards a kiln and was burnt alive. Similarly another Sulbhi Khan, one of the conspirators, met the same fate. But the Great Guru went on with his routine fearlessly.

His great boon to the Sikh Community is the Holy Granth. He wished to compile former Guru's verses. Most of the sayings of the first four Gurus were with Baba Mohan, who had been ever absorbed in prayer. Guruji sent Baba Budha and Bhai Gurdas to bring those manuscripts but failed in their mission. At last, Guru Arjan Dev himself went to Basarke, sat at the door for hours, sang in praise of Mohan who, on hearing such a sweet voice, came to senses and stood before him with folded hands. He was so much pleased with politeness that he handed over the verses of the Gurus. Guru Arjan Dev brought them with full reverence and barefooted. He took them near the Ramsar, set up a tent, and dictated them and the distinguished writer of the time, Bhai Gurdas who penned them down. After the sayings of the Gurus, verses of the *Bhagats*

were placed.

There are 31 Ragas in the Holy Granth. It contains 5894 hymns in all, out of which, the largest number are of Guru Arjan Dev. Fine composed work of the bards is also in it. After completion, it was placed in the Golden Temple. Baba Buddha was the first priest. In nut shell the holy verses are source of nectar. Its message is:-

(a) First God created his light and from its power were all men made.
Yea, from God's light came the whole universe, So whom shall we call good or bad.
O men be not strayed by thou
For the Creator is in the Creation and the Creation is in the Created.
The clay is the same but fashioned in myriad shapes.
So none should find fault with the clay-vessles or with the potter.
Who mouldeth them in different way.

Kabir Prabhati, Page 1350.

(b) From a false metal I became Gold by hearing the word of the Guru.
From poison I was transformed into nectar by meditating on the name of the Guru.
From iron I became a diamond by the grace of the Guru's light.
From stone one becomes a diamond by meditating on the name of the Guru.
The Guru transformed wood into scented sandal and banished all pain and evil.
By worshiping the feed of the Guru the foolish and the evil become angels………… the noblest of men.

Nah

(c) He alone is a Brahmin who knoweth Brahm and practiseth austerity, contemplation and self control and doth righteous deeds.
And keepeth the religion of contentment and culture
And earneth emancipation breaking the bonds (of desire)
Yea, such a Brahmin is worthy of being worshipped.

(d) Hard it is to call oneself a Muslim
if one hath then alone is he a Muslim.
First let thy faith of Allah seems sweet to him,
And then with this *scraper* let him scrub his inside clean of ego.
And then with faith in leader of his faith let him break the illusion of life and death
And submit to the will of Allah and believing in this eternal creator he should love himself.
And, yea Nanak if he is merciful to all creatures truly he is acclaimed as a true Muslim.
Page 141, Raag Majh-Guru Nanak

(e) If blood sticks to the clothes the clothes are rendered impure,
Will the minds of those be pure who suck the blood?

(f) On the day of Ekadeshi realise thou that thy Lord is near
And discipline thou thy desire and hearken to Lord's name
And be content in thy mind and be compassionate to all life.
Thus will thy fast fruition and be complete.
Hold thy wandering mind and fix it on a single

point.

(g) Without the service of the Guru the world is dead and wasteth itself in vain.
For in duality is utter pain and one is born to die again and over again
One liveth in dirt and endlessly one is cast into the Womb
Nanak, without the name, Yama punishes one and regretfully one quits the world.
3rd Guru, page 591.

Chandu Lal of Lahore was in-charge of the finances of Jahangir, His daughter came of age, so he sent some messengers to the different parts of the Punjab for a suitable match. Peerless and full-fledged youth of the time was Har Govind. The messengers reached Amritsar and engaged him to the girl. But returning to Delhi they broke the news. Hearing this, the proud Chandu uttered some insulting words to the Head of the Sikh community. His abusing words also reached the Guru. A unanimous decision of the holy congregation refused to accept the Dewan's daughter. This was a great insult for Chanda. So he became the mortal enemy of the Guru.

Khusro rebelled against his father Jahangir and was defeated. He fled and made a halt at Goindwal. This was enough for the opportunists to poison the ears of the king. He was already dead against the Guru and this line of love and purity. All these incidents were sufficient to take revenge. He got consent of Jahangir and sent for the Guru to Lahore where he was inflicted inhuman torture. He was seated on the red hot plate and was boiled in water. Mian Mir, the Muslim saint, was shocked to see this hellish treatment. He wished that Lahore and Delhi be set to collide but the fountain of Patience did not allow for this. Instead, thanking God,

he said:-

Thy will is sweet
Nanak seeketh so.

But when the cowards planned to pack him in cow's hide, he refused to accept it and went into the Ravi and sacrificed his life for honour, truth and religion in 1606 A.D.

VII

The five Enlighteners have been brimming with virtues
But the Sixth one is of Chivalrous nature.
Har Gobind is the changed form of Arjana.
Line of the Sodhis run and they appear turn by turn.
This Great Guru, the Crusher of forces, is brave and doer of good acts.
The disciples enquire of the Enlightener humbly.
Fathomless Eternal spake to all
"In Kalyuga the line of Sodhis is well founded,
At all times the Lord would descend."

Var Bhai Gurdas I Pauri-48

Guru Har Gobind was born in 1595 A.D. The prince of mother Ganga was a promising lad with sharp nose, broad forehead and nectarful eyes. He attracted every looker on but the wicked Prithia, his uncle, was his sworn enemy. He left no stone unturned to end his life. Even poison was to be given to him but nothing could harm him. It is true:-

Who-so-ever is protected by the Lord, none can harm him.

All may be enemies but none can do the slightest harm.

Har Gobind grew like a new moon. At eleven he ascended the throne. As usual when Sehli Topi (traditional holy Crown) was offered by Baba Budha, he refused to accept. He asked him to bring a sword instead. The old sage knew little of arms so he brought and put it on

the right side. The youth said, "O reverend ! this is not the right way." 'The ingnorant sage rose to change but the young Guru said that he would have two. One would stand for saintliness and other for kingship.

Taking the holy seat Guru ji sent word to different parts of the country saying, "Who-so-ever brings horses or weapons will have blessings of Guru Nanak". He stored ammunition and raised an army. Strong men were employed. A fortress was also made at Sri Amritsar. Akal Takhat was set up just near the Golden Temple. Here, the young Guru used to hold the court, heard the disputes and settled them in no time. It is pleasing to know that his decision was final and just. There was no appeal. At the same time, both the parties bowed before the Guru. When justice prevailed common people also approached the Court of the Guru and begged for Justice. In no time, the words Sachay Patshah (A true king) were on the lips of every one.

Good and evil go side by side. Some wicked persons reported that the Guru was setting up a parralled Government in the country. On hearing these reports Chandu the black snake grew red with anger. He provoked Jahangir, who sent for the Guru to Delhi. The Mughal emperor was much impressed with His grand personality. He be-friended with the Young Guru but Chandu was upset to see this.

One day, Jahangir took Guru Ji with him on hunting. A tiger was seen. Guru Ji killed the tiger all alone with his sword. Chandu devised a mean method, so Guru Ji was sent to Gwalior Fort where he was confined. But there he carried out his routine as usual. A good number of chiefs had been confined in this fort. They met Guru Hargobind, were much impressed and became admirers of this Lord. Guru Ji distributed among them whatever was received from the King. They all had a happy time there. When the Guru was going to be released, he gave a blunt refusal to the

acquittance. He said he would go out if the other chiefs were also set free. The king agreed to this proposasl and asked who-so-ever held the Guru's robe would be allowed to go. In this way 52 chiefs got liberation and the Guru was called Bandi Chhor (Liberator). Reaching Amritsar a great ovation was accorded.

Returning home, the Guru began to prepare for war. Arms were stored, Horses collected. Young men were recruited. Now the question arises, was the Guru justified to do so. "Certainly," was the reply. The rulers of the time were ruthless and unjust. Partiality and selfishness grew in them. Might was right there. The Rajputs and Kphtrias, the men of sword had fallen to the lowest degree of self- respect. They had absolutely surrendered to the will of the aggressors. India was powerless and made a pauper. A Brahmin, the teacher, licked the feet of foreigners, and learnt their tongue and adored himself with blue clothes. A Hindu chief felt proud in handing over his daughter to the Muslim youth. So the Guru wanted to teach that death is better than dishonour. He wanted to put new blood into their veins. He wished to inject the dying religion and self-respect of community.

He himself was a man of sword, man of bow, man of sports and excellent wrestler. His father had suffered to the highest degree but now he wanted to turn the tables. Though a few of his followers could not understand him and gave up their faith but he went on with his mission with zeal and vigour.

Unlike the ruling party the Guru's technique of war-fare was fair, saintly and just. Neither armless nor the fallen was attacked. No women was teased, neither child nor the old speared down. He was an ideal warrior. He always gave the chance to the opponents to attack first. If a rider fell he would also dismount. Had the bow broken, the Guru would also take the sword. Had the rival become armless,

he would also throw weapons and hold a bout.

He fought four battles which were not to gain domination over any territory but show the ruling bureaucracy that it should not be proud of its sword which might be easily broken. Though the Guru's soldiers were raw and untrained, yet they beheaded the skilled horsemen having big bellies. He never made a war. He fought for self-defence. A hawk following a provacation the horse (offered by some sikhs) can never be for the rulers to attack. They were blind with power so they started a war for handful feathers.

The Guru wanted to teach them that the sword of Almighty was far superior. Though the Guru suffered some reverses yet a sort of fear over-whelmed the minds of the folk. In his last days, the Guru travelled to the Uttar Pradesh, Kashmir and other places of India to spread the teachings of Guru Nanak. He stuck to the ideal programme of his Master. So he offered his throne to his grand son, Har Rai, who was model of saintliness and perfect in all respects. This great Lord passed away in 1644 at Basarke.

VIII

Guru Har Rai was born in 1630. As a boy he was saintly natured, kind, symphathetic, polite, carefree and God-fearing. One day he was having a stroll in the garden. A flower fell off the branch by the stroke of his long robe. Tears rolled down with the fall of the flower. His grandfather saw him dejected and asked what the matter was. Har Rai told the incident. Hearing this, the loving grandfather said "Take care of your clothes in future". Henceforth the young prince kept his long robe held.

Though he gave up the warlike military activities, yet he did not discharge 2200 horsemen employed by the Great Guru. He was quite fearless and gave the refuge to who ever sought for it. One Dewan Sannoo, financial commissioner of Chief Deep Chand, took refuge. The chief forced the Guru to hand him back but the Guru was not ready to return him. He even returned the Jagir but not the refugee. Similarly Dara, brother of Aurangzeb was fleeing ahead and the enemy forces were chasing to arrest him. The Mughal prince reached Govindwal and begged the Guru to check the forces. The kind Guru ordered his soldiers to hold the royal men who were on the heels of Dara. The unfortunate fugitive took food and rest and made full use of the opportunity. After Dara had gone a considerable distance the Guru allowed the chasers to proceed.

Before this, Dara had already secured recovery from his serious illness through the grace of the Guru. His

stomach was upset. The physicians had told that only myrobalan and cloves of special quality could cure him. These were only with the Guru who very kindly gave the patient the required medicines by which Dara recovered soon.

Aurangzeb was bigot and liked none but the Muslims. He thought if Guru Har Rai would embrace Islam all the rest of the followers would follow him, so he sent for the Guru. But the Guru did not go himself and asked Ram Rai, his elder son to be present. He was blessed with all powers. This one-man-religious-delegation was accorded a warm reception. A handsome sum was granted by the King for his daily expenses. Ram Rai satisfied the King in all respects. He had to perform 72 miracles and win the confidence. One day the King said that it was written in the Holy Book (the Adi Granth) that the dust of the Mussalmans becometh the lump for the hands of potter. (*Mitti Musalman Ki Pere Pai Kumhar*). What did it mean? Alas! Ram Rai failed here. He forgot the Guru's Power. He became afraid and was surrounded with the wrath of the King.

So he uttered that those words were incorrect. Real wording was dust of dishonest people. The writer had committed such a mistake. This answer satisfied the king. But the report reached the Guru who flew into rage and scolded Ram Rai for his misdeed. He declared not to see his face. The Guru also sent word to all the Sikhs forbidding them to receive him.

Ram Rai felt ashamed and went to his father who in roaring voice said, "Go wither your face". No Sikh showed him respect. He left the Punjab and went to Dehradun, where he was granted a Jagir by Aurangzeb. Guru Ji handed over his holy throne to Har Kishan and breathed his last in 1661 A.D.

IX

Sri Guru Har Kishan was born in 1656 A.D. He was the youngest Guru by age. He took over the charge of his holy duty at the age of 5½. But Guruship does not lie in years, nor in physical size but it is divine power which relates to Almighty. His touch or glance cured. The sick, even lepers, were cured in no time. His fame spread far and wide but Ram Rai could not bear this. He poisoned the ears of Aurangzeb who sent for the Guru. Raja Jaisingh was deputed for this purpose. His messenger, Paras Ram, came to Kiratpur and requested the Guru with great respect and humility. On the way to Delhi at Kurkhshetra, Lal Brahmin said, "O Har Kishan! Lord Krishna composed the Gita. You claim to be more than him, but explain a few of its stanzas". Guru Ji at once asked to bring an illiterate idiot who would satisfy the pandit. A waterman was brought and the Guru Ji put his stick on his head and the fellow explained the verses quite easily.

Dehradun, in Delhi the Guru was the guest of Aurangzeb who ordered Raja Jai Singh to arrange provisions for him. The Raja sent a robe with other valuable articles but the Guru accepted nothing except a Sehli Topi (Traditional holy Crown). Every courtier was pleased with this.

Unfortunately Cholera broke out in the city. Whosoever took *Charanamrit* (feet-washed water) of the Guru, it worked like an injection against the disease. Seeing this, Ram Rai cursed the Guru to die of Small Pox. After a short time it attacked. The devotees got alarmed and felt lonely. They were quite on the horns of dilemma.

Bhai Santokh Singh, The great scholar narrates thus:-

Hearing the request of the assembly, he said "It is the will of God,
To describe the coming of my end is not good in any way.
Guruship is everlasting. This is not its end. It would flourish.
All will have their desires fulfilled, who-so-ever acts upon Guru's tenets.
Here is the Guru Granth for All
Who-so-ever wishes to have any Darashana may enjoy the bliss.
All sins would vanish.
Those who wish to speak with me must read and listen to the Granth with love.
Act upon what it tells and get virtues
x x x

But it further says:-

It was evening and darkness was prevailing.
The disciples poured in large numbers and prayed to God.
There was dead silence. The wise conferred and waited to remove their doubt.
Gurbax Sodhi was deputed as the spokesman.
He very politely stepped forward, bowed and repeated the name of all the Gurus
He said "Guru Har Rai nominated ye for this throne.
Ye have taken care well of the community.
Now Ye are going to leave us, none has been deputed so far.
As the previous Gurus have been doing so, you may do like them now.

So that this line age may continue, otherwise all will go astray.
Some will follow Dhirmal, some Ram Raj.
All the Sodhies will try to fleece but Sikhs would go to wall,
Just the army does without the commander.
Without master there will be confusion.
Be kind enough to appoint some one."

Hearing the sincere request, Lord Hari Krishna spake thus:-

The Guru will not hide. He will shine like sun in the sky.
Bring five pice and the Coconut.
Do call all the Sikhs near. He will be brave enough to drive the hypo-crates.
Millions of Sikhs would attain salvation.
He would be so virtuous that the disloyal will fall at his feet".
He took hold of a gold plate in right hand,
Placed the coconut with five paise, with folded hands he bowed and said,
"The old sage lives in Bakala. He will well take care of community".
Though no name was mentioned yet all followed well and wisely.

Hearing these words the musicians began to sing and the sincere gestures were made. The devoted Sikhs were absorbed in prayer but Guru Harkrishan Ji breathed his last in 1664.

X

He who enshrines not the Lord's devotion in his mind

Nanak says his body is like a swine, a curse, ye a mere waste.

Utter the Lord's praise with thy tongue and hear the Lord's praise with thy ears.

Nanak says "Harken O mind, he goeth not to the abode of Yamas (Lord of death)".

IX Guru

Guru Teg Bahadur was the son of Guru Har Gobind. He was born in 1621. As a boy he was an ascetic. He dwelt on the name of God and had no attraction towards the worldly affairs. For this simplicity he was called by his opponents Kamla Tega (Lunatic), knowing quite fit and worthily Guru Har Krishan had made a hint for the long-life meditator. But the Sodhis and others claimed themselves the Master of the Guruship. They sat at Bakala (the place where Guru Teg Bahadur used to live with his mother) but agents of the Sodhis worked day and night for them. The real master was in communication with Lord behind the doors.

One Makhan Shah a great merchant, who had been in a fix having reserved five hundred Mohars (gold coins) for the Guru if his ship landed safe and sound. By God's grace, the ship reached ashore quite safely, so he came to Bakala but was surprised to find twenty two people claiming to be Gurus. He placed 5 Mohars before each and asked if there was anyone else. On

knowing this, he went to Guru Teg Bahadur and placed the same sum as to the others. But the Guru detained him and asked for 500 as promised. He placed 500 Mohars and was overwhelmed with joy and proclaimed the fact to all by announcing from the roof, "Here is the Guru, The Guru is found". Dhir Mal could not bear this. He, with the help of some loafers, tied the Guru with a Cannon and took away whatever they could lay their hands on. Makhan Shah with his men wanted to pay him in the same coin so his men brought back the valuables of the Guru. But the Great Master very kindly asked Makhan Shah to return the valuables.

Guru Ji, in order to spread the teachings of Guru Nanak, toured from village to village and reached Amritsar but the unfortunate priests closed the entrance to the Golden Temple and hid themselves. Guruji did overlooked this incident and went out side the city. Good ladies went to the Guru and begged pardon and served him well.

His relatives were on unfriendly terms with him so the Guru left Kiratpur and purchased a piece of land and founded Anandpur in 1665 A.D. Guruji went to the East on his mission. On the way Bishan Singh, the Chief of Jodhpur sent by Aurangzeb to subdue Parmpal, the Chief of Kamrup (Assam), met the Guru and showed him all the respect. He told him his aim and begged for help in the hour of need. Guru Ji went to Parmpal on peace mission. By God's grace, he was successful. There was a compromise between the two chiefs. So great jubilation was made over this success by both the parties. As the Guru was there the news of birth of a son to him reached there. Many presents were offered for the prince by the chiefs.

Aurangzeb wanted one India and only Muslim India. So he adopted every method to convert Hindus. The

Khasmir valley full of nature was hell in those days for the non-muslims. The poor Brahmins approached Guru Tegu Bahadur and narrated woeful tales. The Guru pondered over this matter and asked the Kashmiris to inform Aurangzeb that if Guru Teg Bahadur embraced Islam they would all gladly follow him. They gave this news to Aurangzeb who at once sent for the Guru.

Guruji went to Agra passing through the villages and advising people to dwell on the Name of God and to do right. From there He was taken to Delhi and produced before the Mughal Emperor who expressed his desire but the Guru refused to comply with. To terrify the Guru, the King ordered to saw-off one of his disciples burn the second and boil the third one, Bhai Dyala. But the Guru remained quite cool and calm. At last, this saintly Master was beheaded in the Chandni Chowk in 1675 A.D. His head was taken by Bhai Jetta to Anandpur Sahib where it was cremated with great honour, while his body was carried away by Lakhi Wanjara who burnt it with his own house. Guru Gobind Singh describing the incident said:-

With the departure of Teg Bahaur
Bevailings and cries engulfed the world
While in the Heavens there were
Loud cheers of Victory! Victory! Victory!!

XI

O Saints ! do understand well,
Only for this mission I have taken birth
To flourish religion, uplift the sages, and uproot the wicked.

10th Guru

Guru Gobind Singh was an exceptionally brave person who had been an Actor throughout the whole life. At one time, we see him clad in rich clothes woven with gold and jewels but in the other moment lying flat on the ground with a stone pillow in torn clothes and his tender feet pricked and bleeding. Once you see him taking a salute from the army men but at the other moment all alone bare footed. At some time, we feel proud seeing him amidst the poet laureates but later we feel surprised on seeing him passing through the thorny woods saying:-

"Convey my miserable Plight to my Beloved that
Without Ye the quilts are painful and I feel myself amidst snakes."

He was a man of letters as well as man of parts. He was man of sword and man of bow. This singular personality was born at Patna, spent his youth at Anandpur, open to a short time in Nadher and the last days of his life like a hermit in the grove of mangoe trees in the south east of Punjab. This unique man offered father, mother, sons, at the alter of sacrifice for religion, country and the down-trodden and still thanked God and said,

"Straw bed is far better, softer and more comfortable than couch in a palace amidst unfriendly people".

This man of novelties was born in 1666 A.D. On this auspicious day, a Muslim saint offered his Nimaz (Prayer) facing towards Patna. On being questioned the reason by his followers, he told them that he had seen Light in the East. At nine he began to impart physical and intellectual training to his men. There were regular exercises and literary activities daily. Riding and wrestling also took place. Fifty two poets were engaged for composing and translating ancient literary works from one language into another.

Hilly chiefs were cut to quick to see this all grandeur of his. Though they had been robbed of their honour and wealth by the foreigners yet for want of farsightedness they challenged the Guru for war. He was sincere to the faith of Guru Nanak but he was forced to unsheathe his sword. He clarified this when he wrote to Aurangzeb:

It is right to draw out the sword when all possibilities, in hand, of peaceful compromising, fail.

Bhimchand of Kehloor thrust war on the Guru who paid him in the same coin. Peer Budhen Shah also joined with his 7000 men. There was a blood bath. Guru ji was also struck. He at once returned his arrow and did away with Harichand. With the fall of the chief the rest fled and victory kissed the feet of the Guru.

Though he was busy in duels yet he used to worship God in the early hours of morning after having a cold bath. Assa Di Var was daily sung and dwelling on name of God was urged. Once the chief of Chamba with his queens came to show respects for his kind blessings. All of them went into the Dewan (Religious court) and bowed their heads. But one lady was patted with the arrow. Some of the leading Sikhs questioned the Guru for this differentiation. He very kindly satisfied them by saying, "It is because she

had been a Muslim lady in her previous birth."

Before starting his mission, the Guru wanted to make his followers fearless and brave. For this, he pondered over the plan for some time and then arranged for the grand *Haven* (Sacred fire) at the Naina Devi hill. He made it clear why he was going to hold that Yagna. He said frankly:-

It was as per our ancestors who had been doing so in the past.
By its performance rains come,
Diseases go, production increases
Cows yield more milk, Healthy children take birth.
Poverty vanishes while prosperity descends,
Country flourishes.

Shri Keso Das started the *'Haana'* with a team of Brahmins. It went on for a year but the progress was very slow. On enquiry, the Brahmin said, "The Goddess does not appear as violence takes place daily. Hunting is in full swing. My Lord ! There should be complete self-control". The Guru had just returned from gaming. He said "If I am the hindrance, it must be removed at all cost." Saying these words he asked his attendants to let loose the prey. To the surprise of all the dead animals or birds when freed the winged flew and the animals fled. But the Pandat was mum. He soon put another lame excuse before the Guru that the Goddess wanted the sacrifice of some saintly minded youth. But the Guru said "O scholar you are quite fit for this job. No other man is better than you for this holy cause". But the egoist Brahmin slipped away. The Great Lord threw all the incense into fire. Goddess appeared and handed over a sword to this Master of Parts.

The year had of 1699 was a landmark in the history of the Sikhs. Guruji's sent for all the Sikhs from far and wide to attend the Baisakhi Dewan. Decorated with crest

on his turban, necklace worn and clad in gold and jewels woven clothes, the Guru seated himself on the throne. All the Masands and distinguished disciples were present. Guruji rose up and unsheathing his sword said, "My Dears! My sword is thirsty for blood. Some one may come forward to quench its thirst." There was a pin drop silence. But one Daya Ram of Lahore broke it. He stepped forward and bowed his head. Guruji beheaded him at once in the Dewan. A stream of blood flowed. With red shot eyes and blood dripping sword, He repeated the same words. The lull grew deeper but after a short while there was a slight stir and Himmat was standing before the Guru. After the third call, the attendance thinned. In the same way two more offered their heads. But in no time Guruji baptished them with the nectar prepared by himself. The dead bodies revived and they all stood before him. He called them the 'Beloved'. Then the Guru took *Amrita* the nectar from them. Seeing this all the other repented, but it was all in vain crying over spilt milk.

Thousands of people were baptised at that time. He proclaimed to wear five "Ks" (Symbols). He gave his followers the name of Singh. He strictly ordered them to dwell on the name of God, to be pure in thought, no smoking, no drinking and to refrain from eating meat. Seeing the Sikhs growing strong, the rulers and hilly chiefs were much alarmed. War was forced upon the Guru. Aurangzeb ordered the Governors of Lahore, Sirhind, Kashmir and the hilly chiefs to punish the Guru. They did their best to capture the Guru but failed. Then they besieged Anandpur. The war went on for 3 years but they could not force the Guru to surrender. One Bachitar Singh drove the drunken elephant back. By and by, all provisions ran short. Forty men of Majha disowned him as their Guru and went home, but the Guru was full of optimism. He left Anandpur on their vow of cow and "Holy Kuran" but they

proved untrue to their word. As soon as he left the fort, miseries and troubles surrounded him. His reverend mother, his wife, sons and the Sikhs along with his valuable property and hard composed literature were lost. With great difficulty he reached Chamkaur with 40 Sikhs including two sons. A pitch battle was fought there. Sahibzada Ajit Singh and Jhujhar Singh fell fighting. Dead bodies were seen as far as eyes could follow. The Guru gave his robe, plume to Bhai Sangat Singh and left Chamkaur at night. He clapped his hands and said, "The Guru is going. Pursue and arrest." There was a great hue and cry and several men of enemy died fighting among themselves.

He reached Machhiwara in the cloak of darkness through the thorny bushes. Gani Khan and Nabi Khan met him there. Guruji wore blue clothes, threw his hair back and sat in a palanguin. Whichever place they passed through, they told that Uch-Da-Pir having a life-long-fast was going. In this way they reached Raikot, where Rai Kallah brought the saddest news of the death of young princes. He was told that the youngsters had faced death boldly and cheerfully. The Nawab of Malerkotla had tried to forbid the Governor of Sirhind from the wicked idea, while Sucha Nand provoked him by saying "Snakes are always snakes".

At Dhilwan, Shri Kaul Rai Sodhi greeted the Guru in highest esteem, served him well with full zeal and requested to put off blue clothes. The Guru at once tore them into pieces and uttered, "By tearing the blue clothes the fashion of Mohammedens is to end." He repeated this hundred and one times and burnt them.

Those dismissed untrue Majhels reached home. There wives and mothers abused them for their betrayal to the Guru, and got ready to fight for the Guru. Mata Bhago led them to serve the Master. The Mughal army in search of the Guru were roaming in the Punjab. Mata Bhago asked

her men to take position near a pool of Dina. As royal forces reached there in quest of water, the deserted Sikhs fell upon them as hungry wolves pounce upon their prey. They fought to death. The Guru witnessed this all and reached the scene. He passed by those soldiers and honoured them by saying "It is my Panj Hazari, and it is may Tees Hazari." Mahan Singh was still alive. He opened his eyes and the Guru was ready to bless him with the kingdom of three worlds, but Maha Singh merely pointed to tear the resignation letter which they had submitted at Anandpur. Guruji granted his wish and the soldier-saint passed away peacefully.

The Guru stayed at Dina Kangar for sometime, wrote a long letter of victory (Zafarnama) to Aurangzeb in which the Mughal Empleror's policy was badly criticised and condemned. It was delivered to him by Bhai Daya Singh in 1763 After some time of the receipt of that letter, the emperor died.

Guruji had already composed a holy book namely The Dasam Granth which is source of divinity, valour, music and true love. A few of the stanzas may be enjoyed:-

God preserves the helpless.
He destroys tyrants to protect Godly men.
He provides for birds and beasts in mountains.
For serpents and Kings of men.
He nourishes all beings in land and water.
Not minding their misdeeds even for a moment.
Out of his infinite mercy. He is generous to the needy
He sees men's misdeeds but never tires of feeding them. Akal Ustat.
What if a person bathes at countless holy places,
Gives many gifts and undergoes long fasts
Or in the garb of great ascetics with mated hair,
Wanders over different countries.

He shall not find the beloved God.
What if one sat in various meditative attitudes
And prostrated himself and practised many forms of Yoga.
Or blackens his face but without remembering the Immortal Lord,
Who is gracious to the helpless.
He shall at last enter the home of death.

--Akal Ustat.

A dispute arose among the sons of the deceased king, Aurangzeb. Bahadur Shah requested the Guru to help in this hour of need. On certain terms the Guru helped him. Ascending to the throne, alas! this new king also failed to honour his word. So the Guru went to the Deccan and sent Banda Bahadur to punish the evil-doers. This general was blessed with His power and a few arrows. So he proceeded to the Punjab.

Some agents of Sirhind Governor were secretely busy to do their job. They reached Nanded and used to visit the residing place of the Guru. Finding a chance one evening, the rogues stabbed Him but the culprit was killed by the Guru himself. The other culprit was also thrown into the hell by the Singhs. The wound was dressed well but after some days a bow was tried and the sewn skin broke open.

He ordered his men to prepare a pile for cremation. The horse was also got harnessed in the stable. An enclosure was erected around the pile. He asked the followers to sit with their backs towards the funeral spot, forbade to search the ashes and build any tomb on it. The Guru entered the enclosure and said *"Whai Guruji Ka Khalsa Whai Guruji ki Fateh"*.

The fire was lit and the flames rose up. The grieved Sikhs went on singing the songs in praise of God all

night long. In the morning two Sadhus came there and saw the Sikhs in gloom and disgust. They asked the Sikhs why they were so sad. The pained fellows told woeful account but the Sadhus were surprised to hear this all. They said that they had seen the Guru riding the horse in the forest and that his dog was also with him. They also added and said that the Guru had directed his followers not to worry. Some Sikhs went into the stable and found no horse there. Though some of the present writers say that the Guru passed away in Nanded yet the eminent writers like Gayani Gyan Singh and Bhai Sumer Singh of Patna are of the opinion that Guru wanted to give a slip to the rulers who were bent upon to kill him. At the request of Rustam Rao and Bala Rao the Guru had reached the Sitara Fort and brought them from there.

After that, the Guru returned to the Punjab and this enterprising man settled up to 1755 in Bhadra in Rajputana. Here he helped Lal Singh chieftain and recovered his kingdom from Bairagis. Then he proceeded to Jind and stayed there for six years. He had splendid time there. The Guru left this place also and stayed at Patiala. He rested near the Sarai of Aas Kaur. Throughout his sejourn he was being informed secretly all about the happenings in the Punjab. Aas Kaur and Sahib Singh served him with tender care. He made to order a gun spending Rs.500/- This is now lying with other arms at Nabha which was his last retreat. Guru Singh was called with a new name Ajapal Singh. Maharaja Hamir Singh of Nabha paid him a visit and built a house for him in no time. Here he dwelt on God's Name, heard songs in praise of God and very often went out to help his loyals in the hour of need. Once, he went to Sialkot to help Dial Singh and Natha Singh. He visited Peshawar at the call of one of his devotees and helped him*.

Gurbilas by Sant Simer Singh of Patna Sahib.

Saintly-minded Balak Singh of Sarwala remained busy in helping his father in his business in village Chhoi very often used to sit for hours on a wonderful spot covered with grass and surrounded by trees at the conjunction of the Haron river and the Sindhu. Sometimes he got so much absorbed in worship that he forgot domestic affairs. One day when he was fully busy with his prayers, the 10th Guru came to him, placed a coconut with five paise before him, bowed his head and said, "This deposit will be taken by him in the form of Ram Singh." Before breathing his last in 1812, Guruji made it clear and removed all doubts of his personal attendant Bhai Swaroop Singh, by showing him his scar on the belly made by the wicked Pathan in the Deccan, that he was the Master of Crests.

XII

Some one may understand me
When in descent for the 11th time.
The Sikh community is my crop
I'll look after it then.

To flood hilly lands with heavenly light was the mission of Guru Balak Singh who was born on the full moonlit night of 1785 A.D. in Sarwala, Disst. Camblepur, to Bawa Dial Singh. He was a born sage. As a boy, he used to go to Chhohi and help his father in his business but he very often sat on the charming conjunction of two rivers and worshipped God for hours.

One day, when he was going to Chhohi he sat as usual to pray. All of a sudden, a clatter of hoofs brought him to this world. As he opened his eyes, a rosy face grown in years, accompanied by a few horsemen stood before him. This Rider blessed him with the holy deposit and entrusted him with the Guruship and disappeared.

A short time after this, Manna Singh, the Guru's elder brother set up his jewellery shop at Hazro and Guru Ji also resided there. There was a God-fearing man Sain Jawahar Mal who ran a wine shop but he had a kind and noble heart. When someone came to buy wine he used to advise, "Dear brother, it is vicious. As soon as it enters the body, wit is turned out." Guru's admiration reached him So this gentleman began to visit the Dharmshala, where the Great Teacher taught true lessons.

Guruji had transformed dead drunkards, smokers and meateaters into saints. Blood-thirsty people of the frontier

province became humble and pious. In short, the Guru flooded with heavenly light the darkest corner of every mind. Besides preaching, the Guru helped his brother in his business. So the needy and the poor always assembled there and got what they needed. But he left this job soon.

A Muslim aged lady had passed away but came to life soon after her death. She narrated the whole story to her kins. She said, "Guru Balak Singh is the prophet of time. He helps the helpless in the court of Yamas (God of death)." That veiled lady requested the Guru to grant his *Darshna* (sight). At her request the Guru went to her home.

The Nau Nihal Singh regiment of the Lahore Darbar went to Peshawar. Satguru Ram Singh, Baba Jamiat Singh Gill and some other young soldiers went to show respect to the Teacher of Time, who was converting stone into recious jewels. When the company of soldiers reached there the Guru was explaining to the audience THAKUR TUM SARNTA AIA, UTTAR GIA MERE MAN KA SANSA JAB TE DARSHAN PAIA (O God, I have come to thy feet. On having your sight my doubts and suspicions have vanished). The Guru stoodup, welcomed the new comer, and said, "My Lord, I have been waiting for you since long" Then and there he handed over the Guruship and asked others to follow him.

He (Guru Balak Singh) wanted all to be simple, honest and God-fearing. He urged everyone not to take anything from any body without labour, nor even meals free of charge. This kind Master himself used to place the price of food under the seat given to him where he had been invited to. This gentle kind and sweet natured age passed away in 1862 A.D.

XIII

Hath come the Master of skies in this world in person,

Stoward of Name's Exchequer is He,

Who hath shone sun of Name to remove the darkness of ignorance.

Giving the Name in charity, he sets up a high way for the Namdharis.

I honour again and again such kind affectionate brimmed Lord Ram Singh.

Pulling down the saffron flag, the honour of high minded Sikhs, the Union jack forcibly occupied the mast on the royal fort at Lahore in 1849. It furled on it proudly and majestically. The day was the dooms day for the abode of Rishis as it fell into the barbarous clutches of the British. Truly the darkest clouds covered the whole sky of India.

Having lost the kingdom, the Sikhs lost their very heritage. The spirit of Sikhism became subservient to the British. In no time the brave and generous Punjabi became morally, physically and economically bankrupt. Self respect was totally extinguished. Cowardice and flattery took its place and warm blood got frozen.

Feudalism began to flirt the western Imperialism, while the latter engaged to woo the capitalise of India. By and by a complete alliance rose to the surface distinctly to suck the blood of the honest common man. The rich past was forgotten and divine service was given up. The enchantment of the foreigners was working

quickly. So most of the leading Punjabis began to wag their tails round the new masters.

In those gloomy days, a heartening voice from a small village named Bhaini in Distt Ludhiana, which was well aware of the dragon's intention, warned and said, "O sons of heroes! Be cautious, big chains are being manufactured. A drain of wealth would flow to England. No drop of milk would be left for your sucklings. Rise to the occasion and have faith in the Almighty Akal Purkh. So don't become its prey."

The voice was of a tall, handsome, fair, kingly featured and steel framed person. He had a captivating personality. Sea of spiritualism and fountain of patriotism were combined in him. He was a man of subline character and pure heart. It was the Great Lord Sri Satguru Ram Singh Ji at whose sight lakhs bowed. He was a thinker, seer, prophet and builder. He was born on the Basant Panchmi of 1816 A.D. on Thursday. His kind and affectionate father was Baba Jassa Singh a carpenter and his mother was Sada Kaur, a pious lady. At about twenty he joined the army of Maharaja Ranjit Singh in the Naunihal Singh Regiment. His lovable nature and religious mindedness attracted the attention of a good number of high officials. Soon they became his admirers.

The Regiment went to Peshawar on duty. On the way the youth met Sri Guru Balak Singh, who was flooding the hilly lands of Hazara, Dhani, Pothohar and the Frontier Province, with heavenly light. When Satguru Ram Singh Ji, in the company of his colleagues reached the teacher of Time to show respect, he was greeted cordially. Then and there he entrusted the chief visitor with Guruship. On return the Great Master devoted much of his time thinking about the future of his nation and country. The fired youth was overpained to see immorality and lack of discipline in the army. He fully understood that power depended upon

purity. If purity of character vanishes power too is lost. Therefore, he openly used to say that the hard-won kingdom would soon perish. And, it came to be true.

The Sikh Sardars fell victim to drinking, meat-eating and voluptuary. They got blind with egoism. Whatever fell into their hands it was torn off. Even saints like Bhai Vir Singh were not spared. He was blown off while at worship. The Great Prophet could no longer stand by them. Hence, when a war broke out due to their short sightedness with the hypocrite Britishers, he threw his gun into the waters of Sutlej and went home. There the Lord deeply pondered over the ways to over throw the roaring waves of the west from the soil of India. The resolute Thinker chalked out a plan which centered round morality and politics. It was his firm opinion that any issue lacking faith in God was equal to weakness. All fortunes and reforms depend upon morals. So the Great Doctor made up his mind to inject the dying humanity with Godlike qualities.

India was politically slave and socially sick in those days. The sinful crimes were on the zenith. Newly born girls were either killed or buried alive. The beautiful damsels were sold or exchanged like the cattle. Graves were adorned and trees were worshipped. So, all the short comings of the society were to be taken into account. Though the problems were tedious and complicated yet the Great Reformer wanted a peaceful revolution in the country.

Unlike the foregoers of the field Sri Satguru Ram Singh ji did not want to tread on the beaten path but he wanted his own unique and novel plan. Even Mahatma Gandhi later followed in his footsteps and won the deliverance for the country in 1947. The Great Revolutionary launched his comprehensive mission on the 14th of April, 1857 about one month before the 1st war of Independence. His maxims were:-

(1) Rising up at about 1 in the morning and after bath to worship God.
(2) To be pure in thoughts and deeds.
(3) No use of meat.
(4) No Violence to animals. Even snakes are not to be killed.
(5) No smoking and no drinking.
(6) No castrating of bulls.
(7) Boycott of foreign goods.
(8) Boycott of educational institution started by the British Government.
(9) Boycott of Law Courts.
(10) Boycott of the Govt. Services like P & T, Police, Rail, loads and camals.

To guide the community when the White was proud, haughty and victorious, was not a sweet pill to devour. It was a thorny bed, but an Urdu poet says:-

Men of resolution don't turn their backs to flood of adversities

The Lion swims across the direct river when he has to do so.

So the Guru launched his programme peacefully and strictly based on non-violence. To make his revolution success, Sri Satguru Ram Singh Ji travelled from village to village and from hut to hut. Where-ever he went, he was heard patiently and finally followed. He shook the slumbering society. In short, lacs of people began to rally round his banner and from prince to peasant was prepared to lay down his life at his direction.

This organisation made progress by leaps and bounds. First of all, a free kitchen was started at Sri Bhani Sahib. It was open to all Twenty four hours without any distinction of caste, colour and creed. It served from

dawn to dusk. The rich and the poor were fed equally, even a cow slaughterer with a blood-stained naked sword in hand was never returned disappointed. He also made it clear that an evil doer would meet his own punishment while a good doer would have his own reward.

Dharmshalas were set up in every village. Melodious Shabads could be heard in the we hours of the morning. A wave of piety, divinity, sincerity and honesty provided a soothing music to the hearts. No hot words were used. Politeness reigned. No disputes were heard. If there were any they were not taken to courts but they were resolved by the Subas. Generally they ended in a compromise and the parties touched the feet and embraced one another. In reality, the long awaited golden age dawned.

The status of woman was raised. The better half of the crown of creation was treated like the filthiest thing. She was considered to be an object of pleasure and lust. But here, she was appointed at the head of the organisational groups. Where Lord William Bantic failed to save the innocent girls through the rod of law against the custom of Sati (burning a wife on the pyre of her dead husband), this Great Reformer succeeded well. What to say of committing crimes but those who had done so in the past, openly admitted in religious assemblies and promised not to follow such evil practices in future. Marriage systems were simplified in 1863A.D.. Dowry was abolished. *Pardha* the veil, was removed. Marriage parties and other unnecessary customs and wastage of money were condemned. Young men and women having attained majority are married in the Diwans in the presence of Satguru Ji. The Lanvans are recited form the Holy Granth while four rounds are performed around the sacred fire, (Havan) in Vedi. The Bhog ceremony completes the holy ties. Then, Parsad is distributed. That is all. But the Brahmins made much hue

and cry. They submitted a report to the Bagha Purana Police, so the Guru Ji was brought to Sri Bhaini Sahib under the police escort. The Guru Ji had to appear in D.C.'s court for 28 days. Before this, the D.C. of Sialkot had already submitted a report to the Punjab Govt. and said that Guru Ram Singh, a man of middle age, was touring. He trained his men with staffs. So a letter from the Punjab Government was circulated to all the Deputy Commissioners and asked them to keep a watch and be vigilant. The result was that Guru Ji was interned at his village for indefinite period.

But the man of will nominated five lieutenants. They were also interned. Then five more were chosen. Their movements were also banned. Twenty two Subas were interned at Sri Bhaini Sahib. Once the Commissioner enquired of him, "Baba Ji, what would you do now?". Sri Satguru ji frankly and fearlessly said, "Oh Blue eyed! I'll create Ram Singh in every home. A plough man's word will work like mine". Sri Satguru ji did not stop his work.

The British Govt. was fully convinced and was much alarmed. The walls of India Office in London shook. The British bureaucracy came into action. The report of Col. R.G. Taylor added fuel to the fire.

It said : "It is my thorough belief that these lads (Kukas) mean war sooner or latter and strongly recommend my Govt. to be before hand with them." In view of this report, precautionary measures were taken by the Govt. Force was increased in the fort of Ludhiana. Satguru ji had introduced postal service of his own. Suba Sahib Singh was the General Postmaster. "It was quick and inexpensive" said Mr. Parkinson and gave a long note about this system to the Govt. But the movement went on gaining strength day by day and the wave of piety, nationalism, and socialism was rising.

Once again, Guru Ji decided to launch Satyagreh. There was a ban on his movements but he resolved to visit Anandpur Sahib on the occasion of Hola Mahalla. Sri Satguru Ji proclaimed and informed the authorities that he would go to see the fair. At this thousands of people and Namdharies flocked. The Govt. also took precautionary measures. Sri Satguru Ji was being followed by his Subas and thousands of his disciples. They were marching quite in order. As this procession reached the camp of Mr. Mac Andrew, Sri Saturu Ji raised up his arm. There was a halt. The Major was much surprised to see this discipline. Fortunately no mishappening took place but various alarming reports had been submitted to the Govt. Mr. Dovon gave his views to Lord Lawrance, the Governor, General of India.

"An insurrection is expected to take place some times early in the next year.

The Kukas are daily expected to rise and all the native chiefs are sworn to join them.

Let us not be lenient. Let us now confiscate disarm and pull down.

The whole place is now boiling for Christian blood."

During this time, Sri Satguru Ram Singh Ji contacted Nepal and Kashmir governments for help in this cause. A Kuka regiment was also set up. There were important cells at Gwalior, Haripur Hazara, Peshawar and Kabul. Guru Ram Singh Ji had determined to clear the Indian land from the foreigners.

In general, every government follows the policy of "Divide and Rule". But the British rulers totally depended upon this. So this Govt. had already sown the seeds of divisionof Indians. The ban for cow slaughtering which had existed there during the time of Khalsa Darbar had been lifted and slaughter houses were allowed to be set up. Even

locality of the Golden Temple was not spared. The object of this policy was to kill two birds with one stone. Firstly, to win the confidence of Muslims and secondly, to divide the neighbouring communities into warring sections to rule for long. At the same time Priests, Pandits and Maulivies were also hired. There is a clear cut proof about it. When Sri Satguru Ram Singh Ji visited Sri Amritsar in 1867, the priests of Akal Takhat, who were in quest of some means to show loyality to the new Masters behaved unfriendly to the Guru. When Guruji visited Akal Takhat on foul and mean retinue they picked quarrel with him and said that the Kukas were ex-communicated from the Sikh community. So they issued orders to the Gurdwaras forbidding Guru Ram Singh and Namdharis from entering the Sikh religious temples. But the Guru went with his programme boldly and fearlessly.

Alas! Unfortunately the string broke down when the edge of the roof was about two or three jerks more.

Some violent actions followed one after another at Amritsar, Raikot and Maler Kotla. The Govt. hunted the true and untrue sons and gave then inhuman torture to make them confess the guilt. In the Amritsar mishap the innocent people were involved, tried and finally punished. But, Guru Ram Singh Ji asked the real doers to reap the fruit of their doings. Under his instruction, they appeared in the court and confessed the guilt. Bhai Lehna Singh and Fateh Singh of Amritsar, Hakim Singh of Mour and Bihla Singh of Narli were awarded with capital punishment, while Lehna Singh son of Musadha Singh, Lehna Singh son of Blaka Singh and Lal Singh got life imprisonment. The heroes hugged the gallows cheerfully and laid down their lives for Dharma, honour and country.

In the same way mishappening of Raikot took the lives of Mangal Singh, Gurmukh Singh and Mastan Singh

of Pitho village of Nabha State. They were hanged at Basian on 5.8.71. Guiltless Gyani Singh and Rattan Singh of Nai Wala were involved in the case on the words of the approvers named Dalu and Gulaboo. They too were hanged at Ludhiana on 27.11.71. At the scaffold, Giani Singh warned the rulers, saying "Oh! the Blue Eyed, it is the question of nine months only. We will take birth after birth and not take rest until you are driven out of from India."

The most drastic action was taken at Malerkotla. There was a massacre. Law was badly trampled under the heels of Mr. Cowen, the then Deputy Commissioner Ludhiana. An outbreak was declared. On Govt. orders, regiments of Patiala, Nabha and Jind were rushed to the scene. Instead of trying to escape the fearless Kukas surrendered themselves to the police. On the 17th of January, 1872 nine cannons were arranged. Mr. Cowen took the law into his hands and gave the orders to fire. He wanted to prove the Hudson. Sardar Hira Singh, S. Lehna Singh and five more stood before the cannons and sang songs in praise of God. When the guns roared, the SINGHS rent the sky with AKAL ! AKAL. One Waryam Singh was below the gun-shot. He was asked to get aside. But the brave son picked up mud-pebbles, put them together and stood upto face the death. Bishan Singh of 12 years was going to be released at the request of lady Cowen. But the youngster hearing the only word Ram Singh instead of Satguru Ram Singh felt like a wounded leopard and pulled his beard. He did not loosen it and was beheaded.

But we are proud of our worthy heroes and noble sons of the land who laid down their lives for the sacred cause. They showed courage. They played a glorious role in the history of mankind. They were fearless. They fell onward while fighting. They welcomed the death cheerfully. They went smiling and dancing before the gallows. They were

really lions who took care of the cows and gave shelter to the goats and sheep in the hour of their need. They could not be cowed down.

When this bloody action was on, a letter from Mr. Forsyth, Commissioner Ambala, forbidding Cowen committing the action till his arrival, reached but the wretched villain put the letter into his pocket and went with the job. Next day the Commissioner Ambala arrived at the spot and after a summary trial, the remaining were also done away in the same way. Sri Satguru Ram Singh Ji was deported under the Bengal Regulation III of 1818. Baba Jawahar Singh, Kahan Singh, Rur Singh, Sudh Singh, Sahib Singh and Brahma Singh, the leading personalities, were also deported out of India, to Moulmin and Aden.

After this bloody mishap, Sri Bhaini Sahib was ascked and racked. A police picket was set up but the Sikhs went on to see the Guru Ji in Rangoon, obtained his instructions and visited Russia and other countries. The Great Lord was kept at Rangoon and then in Margi. In 1885 A.D. the Great Planner gave a slip to the officials on duty and went away. Though it is still a riddle about his whereabouts, yet we are fully confident that the Peaceful Revolutionary, who wanted a reign of peace and justice all over the world, would return to the country and his dreams would be realised.

Some of his valuable teachings from his letters, when he was in Burma, are given below:-

"Ease yourself after awakening, after midnight.

Brush your teeth. Then Bathe. Repeat the sayings of the Gurus. If you can't say by heart, learn it all of you, men and women."

"Without dwelling on Name and uttering sayings of the Gurus, one cannot prosper. If one possesses wealth,

one is very discontented. The fire of avarice keeps burning."

"The dwellers on God's Name never come short of their means. It is hundred percent true."

"Treat women folk of others like your own daughters and sisters. About ones rights Guru had already said:-

The assets of others are like a swine for the Muslim and like a cow for the Hindu.

"Do not take the possession of others in any way, either by stealing, by robbing or by cheating. Return it to its owner if you come across a fallen article of others. Not paying of debt is greater sin than that of theft or robbery."

"Pardon others for their aggression. Bear all hot words of others. If someone beats you or takes aggressive steps, forgive him. God is your Guard."

"All the Sikhs should be charitable according to their means and sources. The naked and hungry should be provided with clothing and food. Generosity never leads to exhaustion but the riches drain away by foul ways.

"Brother! Have the food and drink of purity. Don't touch it with impure hands."

"Those who do not lead their life in accordance with the religious law and never remember Almighty God in their hearts, eatables of theirs make forgetfulness of God."

XIV

Every body is a good sailor
When the sea is calm,
But in the troubled waters only the brave can dare.

Deeper than ocean was the second son of Baba Jassa Singh. He was a man of obedience, endurance and little speech. Whoever had seen him with His head bowing down but his sweet tongue, whatever it had uttered, would prove true in no time. He was born in September, 1819 A.D.

His elder brother Sri Satguru Ram Singh Ji had been helping him in every way since his child-hood. Baba Budh Singh helped his father at the village Raian. He carried out the orders of his kind brother. Being the brother of one to whom prince to peasant showed their respect, this noble sage was always in service. He would plough the fields. He would drive and load the carts. Pride had never visited him even in a dream. He was an ideal householder just by described by the great Guru Gobind Singh. He served the Guru but took meals at home. He was in his fifties when Guru Ram Singh Ji asked him to dine in the Langar (free kitchen).

January 1872 was the blackest month for the Namdharis. Kukas were blown with cannon balls. Guru Ram Singh was deported to Rangoon. The movement was declared unlawful. A police post was set up at Sri Bhaini Sahib. A thorough check and hunt was made of the pilgrims. Kukas were treated like criminals. Whose whereabouts were watched. A police Inspector, Sub-

Inspector, a constable or even a Chaukidar of village was treated more reliable than a Namdhari. Rogues were frees cot to deal with the Namdharies. A Kuka was found in the surrounding villages of this holly seat, the Numberdars of those villages were severely dealt with. A law of the jungle was set for these patriots. No press or plat-form could sympathize with them. The Kukas as well as their sympathizers were put behind the bars without any trial. Severe punishment was inflicted on these heroes. Hands and feet were put under the legs of cots and the devilish agents of the Govt. sat upon them and smoke leisurely. Some baseless stories were fabricated against these patriots and they were put into jails without trials.

The Singh Sabha, a pro-Britisher Sikh body, had been constituted. An alliance between the British rulers and the Indian capitalists grew stronger. So the Namdharies were hit by the antinational forces. They were determined to wipe them out. An agitation against them was in full swing. The religious books and the history books were polluted. The British bureaucracy had a full hand behind them. So Guru Hari Singh had to fight on various fronts at a time. It was Guru Hari Singh who stood firm to save the Namdhari Sikhs from falling into the vicious propaganda of enemies and to execute the noble programme of freeing the country from the foreigners. He carried on his mission peacefully and patiently.

In 1875 A.D. Baba Durbara Singh of Raipur went on a business to Ludhiana and learnt where Guru Ram Singh was. Thanks to Mrs. Warr Burton who disclosed the whereabouts of Shri Satguru Ram Singh Ji Maharaj. He took leave and went to Patiala where he hatched a plan to see the deported Lord. He declared that he was going to start meditation for a uncertain period but the daring man went to Rangoon despite the strict vigilance on him

by the C.I.D.

Where there is a will there is a way. Baba Darbara Singh reached Rangoon and had a gracious *Darshan* of Sri Satguru Ram Singh and the Great Guru Ji out of affection said to Darbara Singh," How are my beloved Sikhs ? What about Sri Bhaini Sahib? Hearing these words, Darbara Singh burst into tears and revealed the whole woeful tale. He said, "Oh Almighty! There is a police picket at Sri Bhaini Sahib. Section 144 is imposed in the Punjab for the Namdharies. They are treated like bloody criminals." He stayed there for a few days and returned. Guruji gave him a letter and advised to burn it after readings. The letter contained :" Budh Singh is Hari Singh now. He would be in a position to forgive those excommunicated by me but I would not be. He will keep the community flourishing." When Durbara Singh came with the message, a wave of happiness and joy spread through the land of five rivers. Sikhs began to pour into Sri Bhaini Sahib from all quarters of India. Guru Hari Singh began to tour with the permission of authorities and spread the teachings of Guru Nanak. Barren trees put forth leaves and welcomed the Lord.

Though the storm was furious ad waters troubled yet the pilot was Mountain of Endurance. He went in the footsteps of his predecessor. He strengthened his relations with Russia and Kabul to drive the invaders from the Indian soil. Siri Bishan Singh, Gurcharan Singh, Shanker Rai, Narain Dass and a few more were prominent figures engaged in this job. They made several trips to those countries and left no stone unturned to reach the goal. He very often used to say, "Great Guru Ram Singh is a lion, while I am a meek rat. Where the former fought openly to liberate India with might and main, I nibble the ropes of slavery silently."

Separation of Satguru Ram Singh Ji Maharaj troubled him much Sighs and sobbings were the sweetest dishes to

be tasted by him. To have his *Darshan* a good number of *Akhand Paths*, *Paths*, *Varris* or *japas* (Religion performances) were done. But the enemy could not tolerate this. They sacked and racked the holy seat to extinguish the light.

In the absence of Guru Ram Singh, some devoted Sikhs attained so high devine powers. They displayed powers no less than the Gurus. Baba Ganda Singh of Ibban, Baba Wasawa Singh of Jia Bagga and Baba Jaimal Singh of Tibba possessd distinguished powers. Baba Ganda Singh could call all the Gurus to his will. Once a Nihang Singh was going to Sri Anandpur Sahib. Baba Ganda Singh asked the traveller his mission. He revealed his destination. Baba Ganda Singh said if he could see the tenth Guru here, what he would do then. He was stunned to hear this. Baba Ji rubbed his hand over his face and the pilgrim saw Guru Gobind Singh standing before him. Seeing this, the new-comer was struck with wonder and gave up his idea of going to Anandpur. The sage possessed so high powers that he could disclosed the good or bad intentions of his visitors.

These powers made him a bigot. Guru Hari Singh ji went on tour and visited Ibban. This man had grown as proud as a peacock so he did not care for the Guru Ji who went to his residing place but the unfortunate man, did not show him the least respect but kept sitting on his decorated cot. This is true that sword of politeness kills more effectively than that of violence. Guru Hari Singh went there and bowed down his head at his feet. When Guru Ji rose up, Ganda Singh found himself like a rotten nut. He was as hollow as a drum. He felt much upset. But his time was over. There was no use of crying over spilt milk. Baba Ganda Singh married a maid of his disciple. She brought him a great slander. He was doomed.

Baba Wasawa Singh and Jaimal Singh were of the same

spiritual height but they did not run amuk. They showed full honours to Guru Hari Singh Ji. They advised the Sikhs to contribute to Sri Bhani Sahib.

In 1899 A.D. a severe famine hit the Punjab and Bikaner. The poor were forced to live on leaves of trees, but those in the south-east of the Punjab were even without them. They came to know about Guru Hari Singh and his free kitchen. So the famine-stricken people began to pour into this semi-prison area. Guru Hari Singh Ji fed them and their cattle. The police tried to disturb them, but the Feeder of the Creation made them a hint to go and return. About six thousand people with their cattle were served daily. All were stunned to see this. Even the British Govt. was surprised to see this miracle. They were right in thinking that all this was beyond the powers of the dwellers on this earth. When rains came, the famine-stricken people returned to their native land singing in praise of Guru Hari Singh.

The Commissioner was on tour. Deputy Commissioner of Ludhiana narrated the whole story. They wished to avail of the opportunity and to buy the Kukas as the other had been subdved. They visited Sri Bhani Sahib and appreciated his generous act for the hungry people. He paid glowing tributes to the service of Guru Hari Singh. He made an offer of 80 Murabas (2000 acres) of land for this charitable institution. But the Guru was too wise to fall into his trap. He turned down his offer thankfully and said," Oh Sahib ! This land is ours. Your offer means that you are the master of this country. I disagree to it." The Numberdars, Jagirdars and other prize-holders became mum on hearing this.

Guru Hari Singh introduced the modified Sikh prayer into the community. He also initiated *Akand Paths*. He carried on this holy practice in the teeth of opposition by the rulers. How were the Namdharis sincere in their faith?

They suffered; they starved; they bore all insult inflicted by the foreign rulers and their hirelings but they heaved no deep sighs. They shed no tears. Sri Bhaini Sahib was a besieged fortress. Great Lord Sri Satguru Partap Singh Ji Maharaj, Nihal Singh and Mahraj Gurdial Singh were born in semi-prison conditions.

Mata Jiwan Kaur, the reverend mother, was a pious lady with had a generous heart. She had love for all. None went empty-handed from her door. A bleeding person was soothed by her touch. She equally shared others woes and worries. She looked after them more tenderly than ones own mother. Her lovable nature and service without differentiation brought glory and fame to this place. Both the lord and lady played an honourable and highly commendable role in those black days. Alas! This Ocean of endurance ran dry in 1906 A.D.

XV

Hail! Hail! The True Guru who knows the True One,

By meeting him, the thirst for worldly enjoyment is removed and the body and soul are satisfied.

Hail! Hail! The True Guru who bears enmity to none and to whom praise and disparagement are the same.

(Guru Ram Dass Ji)

History has produced prominent figures who are great and noted for some quality or other but here you would meet a tall, handsome, steel-framed, kind-hearted wide-awake, well enlightened personality with broad forehead, silken flowing beard, of sublime character, noble action, symbol of Indian culture, patriot to the last bone loved by all, Spiritual Ruler of lacs of Namdharis, clad in snow white, hand-spun Khadi having several qualities of head and heart. He was a Teacher, Builder, Sympathiser, Seer, Thinker, Leader, Prophet, Lover of peace, truth and honesty. He toiled and laboured day and night for the society, his country and humanity.

One might have seen him taking part in various walks of life. His routine was as follows. In the early hours of morning he was found lost in the prayers; at day-break, inspecting the livestock and the farm, at about nine in settling the disputes of the devotees and in the afternoon there would be discussion on problems of politics, but in the evening, he would again be advising the audience to heal themselves morally and physically. In short, this great humanitarian from the prime of youth to his last

breath devoted his life to cure the ill human beings as well as the poor creatures. He was full of love. His heart moved on see somebody in trouble. He was the Maharaj. He was the Satguru. He was the Lord of all times. He rose every day with folded hands in prayer for all.

The heavenly Lord descended from skies in March 1890 A.D. at Sri Bhaini Sahib in the lap of Reverend Mother Jiwan Kaur, a pious and generous lady. His kind father Guru Hari Singh Ji was so full of joy to hear the news that he said, "The Master of the home has come. He will be a man of fame and fortune." And it was true. The growling wolves with dreadful teeth sitting at the gate of Sri Bhiani Sahib since 1872 A.D., became mild and dropped their tails on his arrival. Now the pilgrims to this holy place could pour in proudly and comfortably. As he was fearless, bold and daring, he always undertook every tedious task of the time and dealt with it nicely.

He was put under a tutor named Sh. Dhyan Singh who gave him instructions, but this young prince was too bright for years. In a very short period he mastered the Adi Granth and the Dasam Granth. He was hardly seven, when some literary Sanskrit books like the *Lughoo Sidhant* were picked up under the tutorship of Pt. Basant Singh. It is surprising to note that he could learn Asht-Padi of Sukhmani Sahib by heart during his horse-ride of one mile. He learnt by heart saying of the Gurus, Japji, Jap Sahib, Shabad Hazar, Rehras, Sohila, Sukhmani, Asa Di Var, and major part of the Granth Sahib and the Dasam Granth so easily.

He had a special taste fo rthe classical music. Dilruba was mostly liked. Whenever he played on it nature became spell-bound. Sitar and Veena were listened with great interest.

Taking exercise was his hobby. His fondness for cleanliness was matchless. He was an excellent swimmer

and far more superior rider. He could swim up the Sarhind Canal. He could pierce through the tether. No wrestler could beat him.

At the age of seventeen, responsibility of leading the community fell upon his shoulders. At that time, the atmosphere was stormy and dusty. Horizon was dark but the great pilot took the steering and set the sails on to reach the shore safe and sound. Though the bitter foreign foe was on heels, the mountain of hardships hurdled his way, yet the Master crushed them boldly and marched on victoriously. But this is not new. All the great men have to face such odds in their own times. So his firm resolution dashed all obstacles to pieces. He fought on various fronts at a time. He endeavoured to free his country from the barbarous clutches of the Foreign Rulers. He wanted to purify the society of its evils. He aimed to lead the country on the road to prosperity.

"By communion with the WORD,
One becomes above all of virtues,
One becomes above spiritual Kind."

Naam is panacea for all ills. It reveals truth. The seen or hidden comes to light. Reality dawns. It floods even the darkest corner of mind with heavenly light. Cheerfulness gladdens him. Sadness vanishes. Pain turns into pleasure. If there is its domination, golden age must come. It consoles the grieved and optimism encircles. One becomes physically and mentally healthy. Worries free and diseases disappear.

"He who possesses Naam in heart is a Ruler,
He who possesses Naam in heart is successful in Life,
He who possesses Naam in heart gains boundless wealth,
Without it, every virtue deserts."

--Guru Arjan Dev Ji

The Holy Lord Shri Satguru Ram Singh Ji wrote from Rangoon, "Say prayers constantly. Those who form this habit, would enjoy more than their scanty belongings!"

He spent most of his time in contemplating it and making others to compete over it. In order to habituate it, he used to tour from village to village and from hut to hut. He used to hold religious congregation twice or thrice a year. In order to preach, he flew to other countries. About twenty-two trips were made to Thailand and four trips to Africa and countless trips to different parts of India. During his time, the following was accomplished:-

1.	Paths of the Holy Granth Sahib	600000
2.	Akhand Paths of the Holy Granth	10000
3.	Akhand Paths of the Dasam Granth	1000
4.	Paths of Chandi-Di-Var with a Grand Havan Yug.	more than 250000

He did his best to unite all the Indians in one floral garland so that they may live in peace and harmony. He called all Sikh Sects Conference, Hindu-Sikh Unity Conference, Hindu-Muslim Milap Conference at Bhaini Sahib at different times. To purge the society from evil forces and wicked thoughts, he held a grand Havan Yug in 1937.

The Namdhari marriage system was more simplified among the community and so many other meaningless rites were dropped.

He was a nationalist and patriot to the last bone. He wished that India should be free from the foreign yoke in no time. So he stressed upon his followers to fight for freedom and contribute to the movement with vigour and zeal. At the Wavell Conference in Simla in 1945, when the minorities were putting demands after demands, this Man of Sacrifice handed over a blank cheque to Pt.

Nehru and other congress leaders without any demand for the cause of freedom.

It being an agrarian country, cow is a boon for India. If she lives, India survives but unfortunately, if she dies great Bharta will ultimately go into nothingness. So this Lord of virtues, set up Sri Guru Hari Singh Farm at Sri Jiwan Nagar whose fame is spreading far and wide. Putli cow of this farm entitled Queen of milk, beat all other Indian farms in milk-yield. This noble animal brought honour to her Master Satguru Jagjit Singh Ji the Award of *Gopal Rattan*.

He founded Sri Jiwan Nagar which gave comfortable refuge to thousand of displaced persons from Pakistan, in 1947A.D. It provided numberless people with food and clothing. To make this community self-supporting, he had distributed agricultural land to the landless tillers. Thanks to the Father of Heaven who turned tenants into lords. It is a matter of great pride that the inhabitants of this place are roling in wealth of every kind.

He was jovial and blithesome. It was his peculiarity for his attraction. Whosoever happened to see him, he was captivated because of his cheerfulness. This Man of Virtue and Fortunes passed away in August 1959 at Sri Bhaini Sahib Majaraj Bir Singh, Majaraj Nihal Singh, Baba Jang Singh Ji and other numberless followers bowed their heads in reverence before his successor--Sri Satguru Jagjit Singh Ji.